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MUHAMMAD SABIR ISMAYEELI QADRI RAZVI

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Unwaan Dekh Kar Aap Ye To Jaan Gaye Honge Ke Humara Mauzu "Ikhtelaf" Se Talluq Rakhta Hai Lekin Abhi Bhi Aap Soch Rahe Honge Ke Yahan Par Muraad Kaun Sa Ikhtelaf Hai? Hum Aapko Batana Chahenge Ke Humari Muraad Wo Ikhtelaf Nahin Jo Firqo Ke Darmiyan Hai (Yaani Aqaid Ka Ikhtelaf) Balki Wo Hai Jo Ulma -e- Ahle Sunnat Ke Darmiyan Hai (Yaani Furooyi Masail Ka Ikhtelaf)

Firqo Ke Darmiyan Jo Ikhtelafat Hain Wo Aqaid Ke Hain Jo Ke Mazmoom (Bura) Hai Lekin Ulma Ke Darmiyan Jo Furooyi Masail Mein Ikhtelafat Hain Wo Bure Nahin Balki Farman -e- Mustafa ﷺ Ke Mutabiq Ummat Ke Liye Rahmat Hain Ji Haan! Hadees -e- Paak Mein Hai "اختلاف امتی رحمة" Yaani Meri Ummat Ka Ikhtelaf Rahmat Hai

(انظر: الجامع الصغير للسيوطي، جلد 1، صفحہ نمبر 24،
حدیث نمبر 288، دار الكتب العلمیہ بیروت؛ بہ حوالہ فتاوی رضویہ)

Is Hadees Ki Sihhat Ke Baare Mein Hum Yahan Tafseeli Guftagu Nahin Karengi Kyunki Ye Ek Alag Mauzu Hai, Mukhtasaran Arz Hai Ke Fatawa Razviya Ki Jild 22 Ka Safa Number 299 Aur Fatawa Jama'atiya Ka Safa Number 119 Mulahiza Farmayein

Hazrat Allama Saawi Rahimahullah Ikhtelafat Ke Mutalliq Likhte Hain Ke Ikhtelaf -e- Mazmoom Sirf Wo Hai Jo Aqaid Mein Hai, Furoo Mein Mazmoom Nahin, Ye Bando Ke Liye Rahmat Hai

(صاوی، جلد 1، صفحہ نمبر 152؛ بہ حوالہ فتاویٰ شارح بخاری)

Magar Ye Kya Hua? :-

Furooyi Masail Ka Ikhtelaf To Rahmat Hai Magar Ye Kya Hua Ke Aaj Aise Ikhtelafat Ki Wajah Se Log Ek Dusre Ko Zaleel -o- Khwaar Karne Ke Liye Betab Hain, Ek Dusre Ko Giri Huyi Nazro Se Dekh Rahe Hain Aur Main Ye Bhi Keh Guzarna Chahta Hoon Ke Kayi Log Ek Dusre Ke Jaani Dushman Tak Ban Chuke Hain!!! Misaal Ke Liye Zyada Door Jaane Ki Zaroorat Nahin Hai Balki Barre Sagheer (Hindo Paak) Ko Hi Dekh Lijiye, Yahan To Lagta Hai Jaise Ikhtelafat Ka Sailab Aa Gaya Hai, Yahan Ke Musalmano Par Jo Ikhtelafat Rahmat Ki Baarish Ban Kar Baras Rahi Hai Use Baaz Shareer Logon Ne Musalmano Ke Liye Zahmat Banane Mein Koi Kasar Nahin Chhodi Hai Ghar Ho Ya Baahar, Sadak Ho Ya Gali, Sheher Ho Ya Gaaon, Har Jagah Aise Ikhtelafat Ko Le Kar Jungein Ladi Jaa Rahi Hain, Ye Alag Si Baat Hai Ke Kahin Kam Hai To Kahin Zyada Iski Wajah Se Nafrato Ka Bazaar Garam Hai Aur Awaamun Naas Ke Aqaid -o- Mamulaat Ko Isse Kaafi Nuqsan Pahuncha Hai

Hum Mein Ye Qabiliyat To Nahin Hai Ke Sab Kuchh Theek Kar Sakein Lekin Agar Do Log Bhi Samajh Jaayein To Kya Kam Hai?

Humne Toote Phootte Lehje Mein Ye Bayaan Karne Ki Koshish Ki Hai Ke Furooyi Masail Ke Ikhtelafat Mein Kaisa Rawaiyya Ikhteyar Karna Chahiye Aur Akabireen Ne Aise Ikhtelafat Ke Bawajood Bhi Kaise Aqeedat -o- Muhabbat Ki Fiza Qaayam Rakhi

Allah Ta'ala Humein Saliqa -e- Guftagu Ata Farmaye Aur Humari Baato Ko Logon Ke Liye Hidayat Ka Zariya Banaye (Aamin)

"Mujaddid -e- Millat Imam Ahmad Raza Khan"

(Ba Mutabiq Urdu) Ke 21 Huroof Ki Nisbat Se Ikhtelafi Masail Aur Akabireen -e- Ahle Sunnat Ke Aapsi Rawaiyye Ki Ikkees (21) Misalein :-

(1) Imam Shafayi Rahimahullah Se Ek Din Imam Abu Moosa Yunus Misri Rahimahullah Ne Ek Mas'ale Par Munazra Kiya Phir Juda Hone Ke Baad Jab Dobra Mulaqat Huyi To Imam Shafayi Rahimahullah Ne Imam Abu Moosa Yunus Rahimahullah Ka Haath Pakda Aur Farmaya Ke Aye Abu Moosa! Kya Ye Sahih Nahin Ke Hum Bhai Bhai Hi Rahein Agarche Humara Kisi Mas'ale Mein Ittefaq Na Ho (Subhan Allah)

Imam Zahbi Rahimahullah Farmate Hain Ke Imam Shafayi Ki Ye Baat Unke Kamaal -e- Aqal Aur Aala Darje Ki Dayanat Par Dalalat Karti Hai Aur Rahi Baat Masail Mein Ikhtelaf Ki To Aisa Zamane Se Hota Aa Raha Hai

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e- Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Saabit Hua Ke :-

(a) Fuqha Ke Darmiyan Masail Mein Ikhtelaf Ho Sakta Hai

(b) Masail Mein Ikhtelaf Moatbar Hai

(c) Ikhtelaf Ki Wajah Se Bhai Chargi Khatm Nahin Hoti Balki Jaise Ikhtelaf Se Pehle Thi Waise Hi Ikhtelaf Ke Baad Bhi Rehti Hai

(ملخصاً: ماہنامہ پیغام شریعت، عنوان تحریر "آداب اختلاف فقہا")

(2) Ahmad Bin Hafs Saadi Rahimahullah Kehte Hain Ke Maine Imam Ahmad Bin Hambal Rahimahullah Ko Farmate Huye Suna Ke Is'haq Jaisi Zaat Pul Uboor Kar Ke Khurasan Nahin Aayi Agarche Wo Bahut Saare Masail Mein Humare Mukhalif The Aur Is Mein Koi Tajjub Ki Baat Nahin Kyunki Baaz Ulma Baaz Ki Mukhalifat Karte Aa Rahe Hain

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e- Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-

(a) Ek Faqeeh Ka Dusre Faqeeh Se Ek Do Mas'ale Mein Nahin Balki Kayi Masail Mein Ikhtelaf Ho Sakta Hai

(b) Masail Mein Ikhtelaf Ke Bawajood Mukhalif Ki Izzat -o- Ehtiram Aur Tareef -o- Tauseef Ko Baala -e- Taaq Nahin Rakha Jayega

(c) Masail Mein Ikhtelaf Koi Tajjub Ki Baat Nahin, Aisa Sahaba Ke Daur Se Hota Aa Raha Hai

(ایضاً)

(3) Ek Martaba Imam Ahmad Bin Hambal Rahimahullah Aur Imam Ali Bin Mudyani Rahimahullah Ke Darmiyan Ek Mas'ale Par Munazra Hua Aur Dauran -e- Munazra Dono Ki Awaazein Is Qadar Buland Ho Gayi Ke Abbas Bin Abdul Azeem Ambari Rahimahullah Farmate Hain Ke Mujhe Dar Lagne Laga Ke Kahin Is Bahas Mein Dono Ke Darmiyan Bad Sulooki Na Paida Ho Jaaye (Lekin Aisa Nahin Hua) Phir Munazre Ke Baad Jab Imam Ali Ne Lautne Ka Irada Kiya To Imam Ahmad Bin Hambal Ne Unke Janwar (Sawari) Ki Zeen Ko Thaam Liya (Subhan Allah)

(جامع البيان العلم از امام ابن عبد البر)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e- Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Ibrat Aamoz Cheezein Saabit Huyi :-

(a) Kabhi Masail Mein Ikhtelaf Ki Wajah Se Mukhalif Ke Saamne Aawaz Buland Ho Sakti Hai

(b) Masail Mein Ikhtelaf Aur Awaaz Buland Hone Ki Wajah Se Aajizi Wa Inkisari Ka Daaman Nahin Chut'ta, Khwah Aajizi Karne Waala Kitna Hi Bada Muttaqi Wa Parhezgar, Mudaqqiq Wa Muhaqqiq Aur Mufti Wa Imam Hi Kyun Na Ho

(4) Imam Abu Hanifa Rahimahullah Aur Imam Malik Rahimahullah Masjid -e- Nabawi Mein Namaz -e- Isha Ke Baad Baaham Padhte Aur Dono Mein Se Agar Ek Dusre Ke Qaul Par Tawaqquf Karta To Dusra Bina Ghussa Kiye, Bina Chehre Ka Rang Badle Aur Khatakar Qaraar Diye Baghair Thehar Jaata, Phir Dono Hazraat Isi Majlis Mein Namaz -e- Fajar Ada Karte

(فضائل ابی حنیفہ و اصحاب از امام ابو القاسم بن ابی العوام)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e- Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Cheezein Akhaz Kar Sakte Hain :-

(a) Agar Baaham Masail Par Guftagu Ho Rahi Hai To Kisi Ka Kisi Ke Qaul Par Aitraz Karna Ya Uske Qabool Karne Mein Tawaqquf Karne Ki Wajah Se Madde Muqabil Ke Chehre Par Gham Wa Ghussa Ka Izhaar Nahin Hona Chahiye

(b) Agar Masail Mein Ikhtelaf Hai To Iska Ye Matlab Nahin Ke Dono Fareeq Ek Stage Par Jama Nahin Ho Sakte (ایضاً)

(5) Ek Martaba Imam Shafayi Rahimahullah Aur Imam Is'haaq Bin Rahwiya Mein Ek Mas'ale Par Munazra Shuru Ho Gaya Aur Imam Ahmad Bin Hambal Rahimahullah Bhi Wahan Maujood The Dono Taraf Se Dalail Diye Ja Rahe The, Imam Is'haaq Bin Rahwiya Ne Ek Riwayat Bayaan Farmayi To Imam Shafayi Khamosh Ho Gaye Aur Ruju Kar Liya, Phir Imam Ahmad Bin Hambal Rahimahullah Ne Bhi Usi Pesh Karda Riwayat Ki Taraf Ruju Kiya

(کتاب النسخ والمنسوخ از امام بدل بن ابی المعمر)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e- Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-

(a) Zaroorat Padne Par Apne Se Chhote Ya Bade Aalim Se Talab -e- Daleel Mayoob Nahin

(b) Agar Daleel Na Ho To Hatdharmi Aur Ananiyat Ke

Bajaye Haque Ko Qabool Kar Lena Ayimma -e- Kiraam
Ki Shaan Hai Aur Humein Bhi Unki Iqtada Karni
Chahiye (ایضاً)

(6) Ek Martaba Imam Amr Bin Ubaid Rahimahullah Aur
Imam Waasil Bin Attar Rahimahullah Ke Darmiyan Ek
Mas'ale Par Guftagu Huyi To Imam Amr Bin Ubaid Se
Khata Huyi

Is Par Imam Waasil Bin Attar Ne Unhein Haque Ki
Taraf Mutawajjeh Kiya Aur Imam Amr Bin Ubaid Haque
Ki Taraf Ye Kehte Huye Palte Ke "Mere Aur Haque Ke
Darmiyan Koi Adawat Nahin"

(المنية والعمل از امام ابن المرتضى)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-
Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain
Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-

(a) Agar Kisi Mukhalif Ka Khata (Yaani Khata Par)
Hona Waazeh Ho To Usse Is Taur Par Guftagu Ki Jaaye
Ke Us Par Haque Waazeh Ho Jaaye

(b) Agar Haque Waazeh Ho Jaaye To Bina Ruke Haque
Ko Qabool Kar Le Aur Nafs Wa Khwahish Ko Jagah De
Kar Haque Se Adawat Na Kare

(7) Imam Ubaidullah Bin Hasan Se Jab Ek Mas'ale Par
Khata Huyi To Aapke Shagird Abdur Rahman Bin Mahdi
Ne Arz Kiya Ke Allah Ta'ala Aapki Islah Farmaye, Is
Mas'ale Ka Hukm Is Tarah Hai To Imam Ubaidullah Bin
Hasan Kuchh Der Tak Sar Jhukaye Khade Rahe Aur Phir
Ruju Kar Liya Aur Farmaya Ke Jab To Main Apne Qaul
Se Ruju Karta Hoon Is Haal Mein Ke Main Be Qadr Wa

Chhota Hoon Aur Mujhe Haque Ke Saath Kamtar Rehna
Batil Ke Saath Buland Rehne Se Ba Darjaha
Pasandeeda Hai

(تہذیب التہذیب، امام ابن حجر عسقلانی)

Is Waqiye Ko Likhne Ke Baad Shahzada -e- Faqeeh -e-
Millat, Mufti Azhaar Ahmad Amjadi Sahab Likhte Hain
Ke Is Waqiye Se Ye Cheezein Saabit Huyi :-

(a) Shagird Bhi Ustad Ko Shariat Ka Hukm Bata Sakta
Hai Balki Batana Uski Zimmedari Hai

(b) Jab Kisi Bade Ko Kisi Chhote Se Sharayi Hukm
Pata Chale To Ananiyat Ko Chhod Kar Bila Choon Wa
Chira Qabool Kar Le Kyunki Batil Ke Saath Buland
Rehna Aqalmandi Nahin

(8) Khalifa -e- Huzoor Muftiye Aazam -e- Hind,
Shaarahe Bukhari, Hazrat Allama Mufti Shariful
Haque Amjadi Alaihi Rehma Likhte Hain Ke Sadarul
Afazil, Hazrat Shah Nayeemuddin Muradabadi
Rahimahullah Ne Baaz Masail Mein Aala Hazrat
Rahimahullah Se Ikhtelaf Kiya Hai, Maslan Qunoot
-e- Nazila Mein Dua -e- Qunoot Qabal -e- Ruku Hai
Ya Baad -e- Ruku? Aala Hazrat Ka Fatwa Hai Ke Qabal
-e- Ruku Aur Allama Shah Nayeemuddin Muradabadi
Rahimahullah Ka Fatwa Hai Ke Baad -e- Ruku

(انظر: اسلام اور چاند کا سفر)

Aala Hazrat Aur Sadarul Afazil Ke Is Ikhtelaf Ke
Bawajood Bhi Aapas Mein Wahi Muhabbat Thi Aur Dono
Humare Akabir Hain Aur Is Ikhtelaf Ki Wajah Se Kisi
Ko Bhi Bura Nahin Kaha Ja Sakta

(9) Shaarahe Bukhari Alaihi Rehma Farmate Hain Ke Mazameer Aala Hazrat Ke Nazdeek Haraam Hai Lekin Kichhochha Shareef Ke Ulma Mazameer Ke Saath Qawwali Sunte The Jaise Ke Shaykhul Mashaikh Hazrat Shah Maulana Ali Husain Sahab Ashrafi Miya Rahmatullahi Ta'ala Alaih Aur Unke Farzand -e- Arjumand Shaykhul Mashaikh Hazrat Maulana Ahmad Ashraf Sahab Rahimahullah Aur Ye Baat Aala Hazrat Ke Ilm Mein Thi Uske Bawajood In Dono Buzurgo Ki Tazeem -o- Takreem Karte The Aala Hazrat Ki Aadat -e- Kareema Thi Ke Wo Kisi Fasiq Ki Tazeem Nahin Karte The Aur Amr Bil Maroof Wa Nahi Anil Munkar Se Bhi Ghaflat Nahin Barat'te The, Is Par Ghaur Karein

(انظر: فتاویٰ شارح بخاری، جلد دوم، صفحہ نمبر 277،

اسلام اور چاند کا سفر، ملخصاً)

Is Se Maloom Hua Ke Masail Mein Ikhtelaf Karne Ki Wajah Se Mukhalif Ki Shaan -o- Shaukat Par Koi Farq Nahin Padta Aur Na To Is Wajah Se Madde Muqabil Ko Fasiq Kaha Jayega Aur Na Tazeem -o- Tauqeer Mein Koi Kami Ki Jayegi

(10) Shaarahe Bukhari Alaihi Rehma Farmate Hain Ke Aala Hazrat Ka Fatwa Hai Ke Seep Ka Chuna Khana Haraam Hai Lekin Ulma -e- Bihar Ise Jaayez Jaante Hain Aur Baaz Hazraat Ne Iski Hillat Ka Fatwa Bhi Tehreer Farmaya Hai Magar Ye Ikhtelaf Kabhi Bhi Aapas Mein Sabbo Shitam Ka Baayis Nahin Bana

(ایضاً)

Isse Maloom Hua Ke Jab Ulma Ke Darmiyan Kisi Mas'ale Mein Ikhtelaf Ho Jaaye To Tarafain Mein Se Kisi Ko Bhi Tanqeed Ka Nishana Banana Aur Uski Tauheen Karna Jaayez Nahin

(11) Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullah Likhte Hain (Jiska Khulasa Ye Hai) Ke Huzoor -e- Akram ﷺ Ne Jis Jama'at Ko Jannati Farmaya Uski Pehchan Ye Batayi Ke Wo Mere Aur Mere Sahaba Ke Tariqe Par Honge Aur Jo Isse Ikhtelaf Kar Ke Naya Firqa Banayenge Wo Jahannam Mein Jayenge, Hazrat Shaykh Abdul Haque Muhaddise Dehelvi Rahimahullah Is Hadees Par Raushni Daalte Huye Farmate Hain Ke Yahan Aqaid Se Muraad Usooli Aqaid Hain Jo Inse Ikhtelaf Karega Wo Jahannam Mein Jayega, Furooyi Ikhtelaf Muraad Nahin Kyunki Is Ikhtelaf Ko To Rasoolullah ﷺ Ne Rahmat Farmaya Hai Mazeed Likhte Hain Ke Shah Waliullah Muhaddise Dehelvi Rahimahullah Farmate Hain Ke Sahaba, Tabayeen, Taba Tabayeen Mein Bahut Se Log Bismillah Takbeer -e- Iftetah Ke Baad Padhte The Aur Bahut Nahin, Kuchh Bismillah Bil Jahar Padhte The Aur Bahut Nahin, Kuchh Fajar Mein Qunoot Padhte The Aur Kuchh Nahin, Kuchh Log Pachhna Lagane, Nakseer Tootne Aur Qay Karne Ke Baad Wuzu Karte The Aur Bahut Se Log Nahin, Iske Bawajood Ek Dusre Ke Pichhe Namaz Padhte The

(حجۃ اللہ البالغہ، صفحہ نمبر 109؛ بہ حوالہ فتاویٰ بحر العلوم، جلد 2، صفحہ نمبر 74)

Shah Waliullah Muhaddise Dehelvi Aur Shaykh Abdul Haque Muhaddise Dehelvi Rahimahumullah Ki Ibarat Se Ye Baatein Maloom Huyi :-

(a) Masail Mein Ikhtelaf Ki Wajah Se Koi Ahle Sunnat Se Kharij Nahin Hota

(b) Sahaba, Tabayeen Aur Taba Tabayeen Ke Darmiyan Bhi Bahut Se Masail Mein Ikhtelaf Tha

(c) Furooyi Ikhtelaf Ke Bawajood Bhi Mukhalif Ke Pichhe Namaz Padhi Ja Sakti Hai, Is Mein Koi Karahat Nahin

(12) Hazrat Behrul Uloom Alaihi Rehma Se Ek Sawal Kiya Gaya Jo Ke Hasnain -e- Kareemain Ke Naam Ke Saath "Alaihissalam" Istemal Karne Ke Mutalliq Tha, Is Par Aap Rahimahullah Ne Bada Pyara Jawab Inayat Farmaya Jis Mein Sabse Pehle Aapne To Is Baat Ki Tasreeh Farmayi Ke Ye Ikhtelafi Mas'ala Hai Aur Itna Sakht Nahin Ke Agar Kisi Sunni Ne Rawafiz Ki Tashbeeh Ke Liye Nahin Balki Muhabbat Mein Inke Naam Ke Saath Alaihissalam Ka Istemal Kiya To Koi Bahut Bada Jurm Nahin Ho Gaya Aur Is Qism Ke Masail Mein Humgama Be Sood Balki Baayis -e- Fitna Hai Jisse Rafziyo Aur Kharjiyo Ko To Fayeda Ho Sakta Hai Lekin Ahle Sunnat Wa Jama'at Ko Nahin

(ملخصاً: فتاویٰ بحر العلوم، جلد 5، صفحہ نمبر 311)

Behrul Uloom, Hazrat Allama Mufti Abdul Mannan Aazmi Rahimahullah Ke Is Jawab Se Ye Baatein Samajh Mein Aayi :-

(a) Is Tarah Ke Ikhtelafi Masail Mein Mukhalif Ko

Mujrim Qarar Nahin Diya Ja Sakta Aur In Masail Ko Le Kar Hungama Karna Bekaar Hai

(b) Aise Masail Ko Bunyad Bana Kar Fitna Wa Fasad Karne Se Ahle Sunnat Ko Nuqsan Ke Ilawa Kuchh Hasil Nahin Ho Sakta Aur Isse Sirf Badmazhabo Ka Fayeda Hai

(13) Hazrat Behrul Uloom Alaihi Rehma Se Jab Namaz Mein Loudspeaker Ke Mutalliq Sawal Hua To Aapne Farmaya Ke Ye Ikhtelafi Mas'ala Hai Aur Jo Jawaz Ke Qaayil Hain Unki Namaz Loudspeaker Par Durust Hai Aur Jo Adam -e- Jawaz Ke Qaayil Hain Unki Durust Nahin

(انظر: فتاویٰ بحر العلوم، جلد 1، صفحہ نمبر 325، ملخصاً)

Khulasa Wazeh Hai Ke Namaz Mein Loudspeaker Ka Istemal Jinke Nazdeek Jaayez Hai Wo Ulma Bhi Humare Liye Qabil -e- Ehtiram Hain Aur Jo Adam -e- Jawaz Ke Qaayil Hain Wo Bhi, Is Tarah Ke Ikhtelafat Zamane Se Hote Aa Rahe Hain

(14) Hazrat Allama Mufti Ajmal Qadri Rahimahullah Likhte Hain Ke Waqayi Humare Ayimma -e- Ahnaf Mein Baaz (Furooyi) Ikhtelafat Hain Aur Ye Ikhtelaf Shar'an Mazmoom Nahin Balki Wo Ikhtelaf Hai Jise Shariat Logon Ke Liye Wus'at Balki Rahmat Qarar Deti Hai Jaisa Ke Hadees Mein Hai Ke Nabiye Kareem ﷺ Ne Irshad Farmaya Ke Meri Ummat Ka Ikhtelaf Rahmat Hai

(ملخصاً: فتاویٰ اجملیہ، جلد 1، صفحہ نمبر 340)

(15) Hazrat Allama Mufti Zulfiqar Khan Nayeemi Sahab Likhte Hain Ke Humara Masail Mein Zaroor Ikhtelaf Hai Aur Ye Sahaba Ke Darmiyan Bhi Raha Hai, Ye Koi Mayoob Baat Nahin

(ملخصاً، فتاویٰ اتر اکھنڈ، صفحہ نمبر 335)

(16) Aala Hazrat Rahimahullah Ka Fatwa Hai Ke Ladkiyo Ko Likhna Sikhana Jaayez Nahin Lekin Hazrat Allama Mufti Waqaruddin Alaihi Rehma Ladkiyo Ko Likhne Sikhane Ke Mutalliq Likhte Hain Ke Deeni Taleem Ka Haasil Karna Mard Wa Aurat Dono Par Farz Hai Aur Duniyawi Taleem Haasil Karna Jaayez Hai, Isliye Ladkiyo Ka School Qaayam Karna Bhi Jaayez Hai Basharteke Taleem Dene Ke Liye Auratein Muqarrar Ki Jaayein, Haan Chhoti Bachhiyo Ko Mard Bhi Padha Sakte Hain

Likhna Sikhane Ke Baare Mein Ek Hadees Waarid Huyi Hai Jis Mein Farmaya Ke Aurato Ko Likhna Na Sikhao Aur Baala Manzilo Mein Na Thehrao Is Hadees Se Ba Zahir Aurato Ko Likhna Sikhane Ki Mumana'at Zahir Hoti Hai Magar Zaroorat -e- Zamana Aur Ibtila -e- Aam Ki Wajah Se Munasib Ye Hai Ke Is Hadees Ko "Nahiye Tanzeehi" Par Mahmool Kiya Jaaye Yaani Aurato Ko Kitabat Sikhana Achhi Baat Nahin Hai

(انظر: وقار الفتاویٰ، جلد 3، صفحہ نمبر 435، ملخصاً)

Isse Maloom Hua Ke Kayi Masail Ka Zamane Ke Saath Hukm Badal Jaata Hai, Kutub -e- Fiqh Mein Aisi Kayi Misalein Maujood Hain... Tafseel Se Janne Ke Liye Kitab "Fiqhe Hanafi Mein Halaat -e- Zamana Ki Riayat" Ka Mutala Karein

Ab Koi In Masail Ko Le Kar Jhagda Kare To Ye Waqt Ko Barbad Karne Ke Siwa Kuchh Nahin

(17) Chand Par Insan Ka Pahunchna Sharan Mumkin Hai Ya Nahin? Is Mas'ale Par Shaarahe Bukhari, Mufti Shariful Haque Amjadi Alaihi Rehma Aur Sadarul Ulma, Maulana Ghulam Jilani Merathi Rahimahullah Ke Mabain Ikhtelaf Ho Gaya Lekin Ye Koi Qatayi Mas'ala Nahin Jiski Wajah Se Dono Buzurgo Mein Se Kisi Par Zubaan Darazi Ki Jaaye

(تفصیل کے لیے "اسلام اور چاند کا سفر" نامی کتاب کا مطالعہ فرمائیں)

(18) Allama Shaarahe Bukhari Rahimahullah Se Huzoor -e- Akram ﷺ Ke Qabr Mein Tashreef Laane Ke Mutalliq Sawal Hua Ke Aap ﷺ Qabr Mein Sawal Ke Waqt Tashreef Laayenge Ya Aapki Shabeeh Pesh Ki Jayegi?

Is Par Aap Rahimahullah Ne Jawab Mein Tehreer Farmaya Ke Hadees Mein Sirf Itna Hi Bayaan Hua Hai Ke Aap ﷺ Ke Baare Mein Sawal Hoga Aur Sharaheen Ka Is Mein Ikhtelaf Hai Ke Aap ﷺ Khud Tashreef Layenge Ya Aapki Shabeeh Pesh Ki Jayegi Magar Is Mein Koi Qatayi Nahin Ke Inkar Karne Waala Kafir -o- Murtad Ya Gumrah Ho.... Wayizeen (Muqarrireen) Apna Bazaar Chamkane Ke Liye Is Tariqe Se Bayaan Karte Hain Ke Huzoor ﷺ Ka Qabr Mein Tashreef Laana Qatayi Wa Yaqeeni Hai Aur Baaqi Ihtemalat (Possibilities) Baatil Hain

Awaam Wayizeen Se Sun Sun Kar Isko Qatayi Samajhne Lagi Hai

(انظر: فتاویٰ شارح بخاری، جلد 1، صفحہ نمبر 406)

Ab Agar Kisi Ka Mauqif Yahi Hai Ke Huzoor -e- Akram ﷺ
Qabr Mein Nahin Aayenge Balki Aapki Shabeeh Dikhai
Jayegi To Hum Usko Fasiq Ya Gumrah Nahin Keh Sakte
Kyunki Sharaheen -e- Hadees Ne Jo Ihtemalat
(Possibilities) Bayaan Kiye Hain Un Mein Se Ye Bhi Ek
Hai

Kuchh Muqarrireen Ne Awaam Ka Dimagh Kharab Kar Rakha
Hai... Furooyi Masail Ko Is Tarah Bayaan Kiya Gaya
Hai Ke Awaam Ise Qatayi Samajhne Lagi Hai Aur Agar
Koi Iski Mukhalifat Kar De To Phir Awaam Uske
Saath..... Allahu Wa Rasooluhu Aalam

(19) Huzoor -e- Akram ﷺ Ne Shabe Meraj Allah Ta'ala
Ka Deedar Kiya Ya Nahin? Ye Mas'ala Bhi Ikhtelafi Hai
Jaisa Ke Shaarahe Bukhari Alaihi Rehma Likhte Hain Ke
Hazrat Ayesha Radiallaho Ta'ala Anha Ne Bhi Iska
Inkar Farmaya Hai Aur Unka Mazhab Yahi Tha Aur Ye
Mas'ala Ikhtelafi Hai, Ahad -e- Sahaba Se Mukhtalif
Feeh Raha Agarche Sahih Yahi Hai Ke Nabiye Kareem ﷺ
Ne Allah Ta'ala Ka Deedar Kiya Hai

(انظر: فتاویٰ شارح بخاری، جلد 1، صفحہ نمبر 309، 314، ملخصاً)

Is Mas'ale Par Dono Fareeq Mein Se Kisi Ko Kafir
Kehna To Bahut Door Fasiq Ya Gumrah Kehna Bhi Jaayez
Nahin

(20) Huzoor ﷺ Ke Walidain Momin The Ya Nahin? Ye
Mas'ala Bhi Ikhtelafi Hai Jaisa Ke Shaarahe Bukhari
Rahimahullah Likhte Hain Ke Is Baare Mein Salaf Se Le

Kar Khalaf Tak Ulma Ke Mabain Ikhtelaf Raha Hai Aur Bahut Se Hazraat Iske Qaayil Hain Ke Rasool -e- Kareem ﷺ Ke Walidain Kafir The Aur Imam Nasayi Ka Bhi Yahi Maslak Maloom Hota Hai Aur Bahut Se Hazraat Iske Qaayil Hain Ke Aap ﷺ Se Le Kar Hazrat Adam Alaihissalam Tak Tamam Aaba -e- Kiraam Wa Ummahat -e- Izaam Momin The.... (Mazeed Likhte Hain Ke) Raajeh Yahi Hai Ke Walidain -e- Mustafa ﷺ Momin The Lekin Agar Koi Nabiye Kareem ﷺ Ke Walidain Ke Iman Ka Inkar Karta Hai To Wo Khaati (Yaani Khata Par) Hai, Is Inkar Ki Wajah Se Wo Bad Deen Ya Gumrah Nahin Hua

(انظر: فتاویٰ شارح بخاری، جلد 1، صفحہ نمبر 278، 279، 280، 281)

Ye Mas'ala Aisa Qatayi Nahin Ke Jo Na Maane Use Kafir Ya Gumrah Qarar Diya Jaaye Kyunki Imam Nasayi Rahimahullah Aur Inke Ilawa Bhi Kayi Hazraat Ka Yahi Maslak Hai

(21) Abu Talib Musalman Ya Kafir? Iske Mutalliq Shaarahe Bukhari Alaihi Rehma Likhte Hain Ke Is Mein Ikhtelaf Hai Agarche Sahih Yahi Hai Ke Abu Talib Iman Nahin Laaye Aur Jo Abu Talib Ko Musalman Kahe Wo Khaati Hai... (Mazeed Likhte Hain Ke) Bahut Se Ulma -e- Ahle Sunnat Wa Sufiya Ne Abu Talib Ko Musalman Kaha Hai

(انظر: فتاویٰ شارح بخاری، جلد 2، صفحہ نمبر 49، 50، 51)

Ab Agar Koi Is Mas'ale Par Jazbati Andaz Mein Taqreer Karte Huye Awaam Ko Hungama Aarayi Par Ubhare To Ye Qatayi Durust Nahin

Is Tarah Ke Kayi Ikhtelafi Masail Hain Jo Ulma Ke Darmiyan Waaqe Huye Hain Lekin Tarikh Gawah Hai Ke In Masail Ko Le Kar Aapas Mein Nafrat Aur Dushmani Ki Naubat Nahin Aayi

Allah Ta'ala Ki Toufique, Rasool -e- Kareem Ki Nazre Inayat Aur Auliya -e- Kiraam Ke Faizan Se Humne Aapki Khidmat Mein Ikkees Misalein Pesh Ki Hain Jinse Kaafi Had Tak Waazeh Ho Jaata Hai Ke Furoo Ke Ikhtelaf Mein Akabireen Ne Kya Tariqa Ikhtiyar Kiya Aur Mukhalif Ki Izzat -o- Aabru Ka Kis Tarah Lihaz Rakha Humein Bhi Chahiye Ke Unki Pairwi Karein Aur Muhabbato Ka Mahaul Qaayim Karne Ki Poori Koshish Karein

Apne Haal Par Rona Aaya :-

Humne Abhi Bayaan Kiya Ke Humare Akabireen Ke Darmiyan Kayi Ikhtelafat Ke Bawajood Baahami Muhabbat Wa Aqeedat Ka Kya Aalam Tha.... Lekin Kya Aaj Kahin Iski Misaal Dikhai Deti Hai? Jawab Yahi Hai Ke Bahut Kam! Taqreeban Na Ke Barabar!

Abhi To Almiyya Ye Hai Ke :-

- (1) Agar Kisi Se Ikhtelaf Hai To Uska Badmazhabo Ki Tarah Radd Kiya Jaata Hai
- (2) Aise Aise Alfaaz Istemal Kiye Jaate Hain Ke Jise Hum Yahan Likhna Bhi Munasib Nahin Samajhte
- (3) Ananiyat Aur Hatdharmi To Puchhiye Mat! Kuchh Logon Ke Andar Koot Koot Kar Bhari Huyi Hai

-
- (4) Mukhalif Ne Agar Do Kadwi Baatein Keh Di To Hum Bhi Apne Nafs Ko Takleef Nahin Dena Chahte Balki Usse Bhi Zyada Kadwahat Ugal Dete Hain
- (5) Boycott Ka Naam To Humesha Moonh Mein Rehta Hai, Zaroorat Ho Ya Na Ho Lekin Ye Boycott Ka Lafz Zaroor Istemal Kiya Jaata Hai
- (6) Ikhtelaf To Tha Furooyi Masail Ka Lekin Ye Kya! Mukhalif Ki Sunniyat Aur Iman Par Hi Sawaliya Nishan Lagane Ki Koshish Ki Ja Rahi Hai
- (7) Agar Ek Mas'ale Par Kisi Ka Kisi Se Ikhtelaf Hai To Wo Dono Ek Stage Par Jama Ho Hi Nahin Sakte! Agar Dono Ko Jama Karne Ki Koshish Ki Jaaye To Ye Ek Miyaan Mein Do Talwar Daalne Ke Barabar Hai
- (8) Mukhalif Ko Hum Zaleel -o- Khwaar Karne Ki Koi Kasar Nahin Chhodna Chahte Aur Agar Ghalati Se Chhoot Jaaye To Sood Samet Ada Karte Hain
- (9) Agar Ikhtelaf Do Badi Hastiyo Ke Darmiyan Hai To Unke Khulfa Wa Murideen Bhi Is Mein Bharpoor Hissa Leta Hain
- (10) Kisi Ke Bhi Khilaf Baat Ho Jaaye Lekin Humare Shaykh, Humare Peer Aur Hazrat Ke Mauqif Se Mukhalifat Nahin Honi Chahiye
- (11) Is Tarah Ke Masail Par Awaami Taqreer Hoti Hai Jisse Logon Ko Ghalat Paigham Milta Hai Aur Baad Mein Ladayi Jhagde Ki Naubat Aa Jaati Hai
- (12) Jinke Mabain Ikhtelaf Hai Wo To Hai Hi Lekin Unke Khulfa, Mureedeen Wa Muhibbeen Sarhad Par Bambari Karne Ka Kaam Kar Rahe Hain.... Ji Haan! Ek Bam Dhamaka Idhar Se Hota Hai Phir Dusra Udhar Se
-

(13) Kayi Log In Sabse Pareshan Ho Kar Mazhab Se Hi Bezaar Ho Gaye Hain

(14) Ek Cheez To Hum Batana Hi Bhool Gaye

"Zabardasti" Yaani Hum Jabran Chahte Hain Ke Jo Humara Mauqif Hai Wahi Mukhalif Bhi Ikhteyar Kare

(15) Ittehad Ki Zaroorat Ko Tasleem Karte Hain

Lekin Kaam Ladwane Waala Ho Raha Hai

(16) Ek Dusre Ke Pichhe Namaz Padhna To Bahut Door Ki Baat Hai! Hum Ek Dusre Ki Shaki Bhi Dekhna Pasand Nahin Karte

Ye To Chand Baatein Hain Warna Jo Kuchh Ho Raha Hai Wo Isse Bhi Zyada Hai, Iska Poora Fayeda Badmazhabo Ke Khaate Mein Jama Ho Raha Hai

Allah Ta'ala Humein Aqle Saleem Aur Zubaan -e- Sheereen Ata Farmaye..... Allah Rabbul Izzat Tamam Musalmano Ko Saliqa -e- Kalaam Aur Aadab -e- Ulma -e- Kiraam Ki Daulat Se Malamaal Farmaye... Amin

ITTEHAD ZINDAGI HAI AUR IKHTELAF MAUT HAI

(Huzoor Hafiz -e- Millat Alaihi Rehma)

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Abde Mustata Official